

SPECIAL  
ANNTHI ISSUE

# Integral Yoga®

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THE TEACHINGS OF SRI SWAMI SATCHIDANANDA  
November/December 1989

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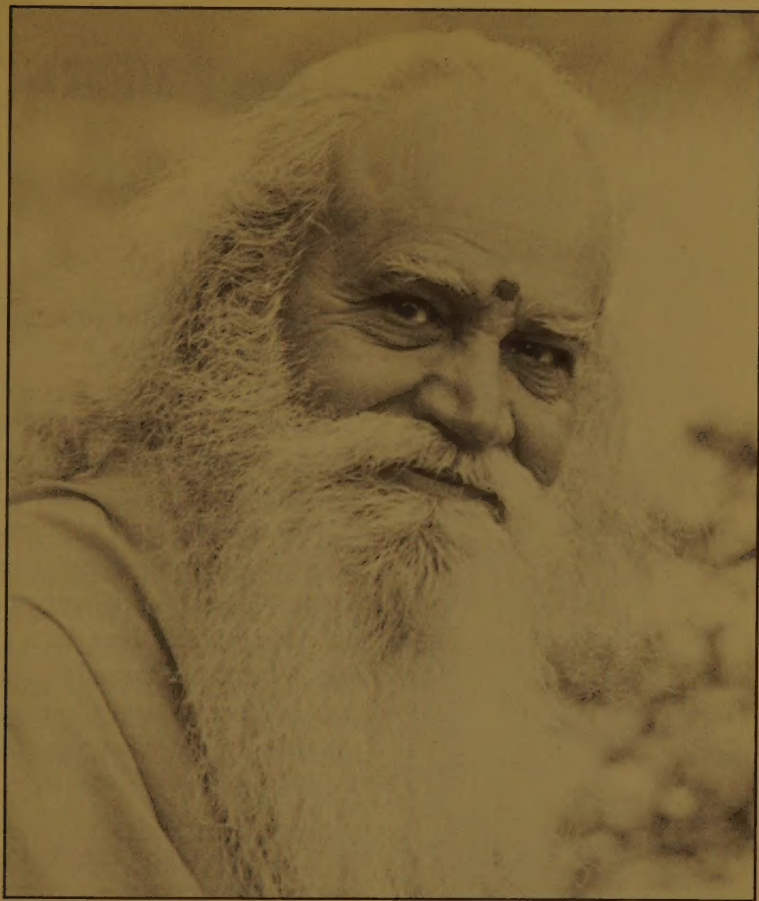
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## DEDICATION

*A diamond is the most precious among precious gems. Strong, brilliant and unique, it stands as a symbol of love that will never end.*

*On this Diamond Jubilee Celebration of the 75th Jayanthi (birthday) of our beloved Sri Gurudev, H.H. Swami Satchidanandaji Maharaj, we offer our gratitude for having such a great jewel of wisdom to guide us.*

*His brilliance shines on our path. His beautiful sparkle reminds us of that Prize, which is within every one of us. His unconditional, never-ending love gives us courage to do what is necessary to touch and open and claim that Prize.*

*Sri Swami Satchidanandaji is indeed a diamond, the most precious gem. When we have been touched by such treasure, we cannot fail.*

*In deepest love and gratitude—beyond words—we offer this issue of Integral Yoga Magazine in honor of this 75th Jayanthi. And we look forward to many more.*

*Jai Sri Satguru Maharaj Ki!*



# LETTERS TO

## INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga - including Hatha, Raja, Karma, Bhakti and Jnana Yogas - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine) - a shrine dedicated to the Light of all faiths and to world peace - is open to the public and is located in Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

## A Visit to the Ashram

by Bonnie, New York

One of my colleagues at work speaks with pride and love about her family's vacation home near Charlottesville. The property has been owned by her family since slavery was abolished. She has invited everyone in our office to join her there for a vacation visit. When I discovered that her home was in Buckingham County, we arranged to spend a day together while I was a guest at the Ashram.

I was a little concerned about how she might react to the Ashram. She is a very devout Baptist, as is the rest of her family; and she is extremely active in church affairs. However, Yoga, not to mention a retreat at an Ashram, struck her as something exotic and a little frightening. I told her that I would come to visit her if she wouldn't make fun of what I was doing.

When she came to pick me up at Yogaville, I took her on a tour. First stop was Guru Bhavan, the new meditation hall. All her discomfort with the unfamiliar vanished when she read Master Sivananda's Universal Prayer. By the time she got to the LOTUS, she

# SRI GURUDEV

was a devotee of Gurudev's vision.

The gift shop at the LOTUS was a "must" on our itinerary. There she bought a whole slew of mementoes, the most treasured being a LOTUS pin. She proudly announced that she would wear it to all the ecumenical conferences that she attends. The icing on the cake, however, was seeing the Baptist hymnal displayed inside the Shrine. This included her so personally in Gurudev's vision.

She spent the rest of the day describing to other family members the beauty of the Ashram and her joy in discovering this holy place so close to her home. She must have said, "Truth is one, paths are many" a dozen times. And she made sure that her husband and mother joined us on the trip back to the Ashram that evening so that they, too, could share in her delight.

The whole experience was summed up by her seventy-five year old mother who said to me as we came away from the Overlook, "This is what God wanted—for us to live together in peace and harmony."



## Integral Yoga® Magazine

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**SRI SWAMI SATCHIDANANDA** (called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.



# LIGHT IS ETERNAL

by Sri Swami Satchidananda

from the Guru Poornima satsang, 15 July 1989

Satchidananda Ashram-Yogaville

**W**hen there is a light there is darkness. And somebody has to take you from the darkness to see the light. That is what “the guru” means, one who leads us from darkness to the Light.” But there is *only* light. If there is only light, how can there be darkness? Light and darkness cannot exist together. It must be either one or the other. So if the light is eternal, how can there be darkness anywhere?

The latest scientific findings are proving that darkness also is light. It’s not the absence of light; darkness itself is light. But that light cannot be seen with the physical eye. What we see as light is what we see with this physical eye. To see the other light that we call darkness, you have to have a different eye. You have to transcend the physical eye and then you see the darkness itself as light.

There is a beautiful sloka in the Bhagavad Gita. In it, Lord Krishna tells us that what is day to ordinary people is night to an enlightened person. And vice versa—what is night to the ordinary people is light to the enlightened being.

It means that an enlightened being sees things in a different light. That’s what we say normally. When you “see things in a different light” what does that mean? We use that term without even knowing the right meaning. When you are seeing something in a different light, it means with a different instrument—not with the physical instrument.

## What You Lose You Get

To show the way to do that, to help us transcend the physical level and not to get stuck in the lower stages is the purpose of somebody whom you would call a guru. It’s not that the guru is *giving* you something. If somebody gives you something, another person can take it away from you. What you get you lose. What you lose you get. The duality is there. What comes goes. What goes comes.

How can a guru give you something permanent? It’s impossible. So then what do you mean by “I’m getting it from the guru?” He or she is only helping you to see for yourself. That Light is omnipresent everywhere, in everything—as everything is a more appropriate way to say it. If you say *in* everything, then it seems it’s contained in a container within, and that the container is not light. So the more appropriate way to present this truth is to say “as” everything.

Our lack of capacity to see from a different light, to see from a different stage, from a different level makes us ordinary, physical beings. But if you could be helped to transcend the limitation you are no longer ordinary. Again, it’s all in the mind. It’s not that you break something, step over and go up somewhere. Just change the way you see; change the vision.

There is a simple proverb in South India, a Tamil proverb. Even the children say that without knowing the deep meaning. “When you see a dog, you don’t see a stone.” What does it mean? The kids — not our Vidyalayam kids, but regular kids—love to take a stone and throw it at a stray dog. So they used to say, “When I see the dog, I’m

looking for a stone; I don't see the stone to throw. But when I have a stone, I don't see a dog." It means that when you see only the stone, you miss seeing the dog. When you see the dog, you miss the stone.

In our LOTUS there are two beautiful stone elephants. If you see the elephant, you don't see the stone. If you see it as a stone—"Oh, what a beautiful stone. How beautifully polished."—you don't see the elephant.

The great saint Thirumullar said, "If you see the universe as universe, with physical things, with names and forms, you miss seeing the essence behind." If you see the waves you don't see the sea. If you see the sea, you don't see the waves. You see?

But both are true. It depends upon what you see, which part, the manifested part or the hidden cause that gives room for the manifestation.

A person who helps you to shift your vision from the name-form universe to the essence behind is a guru.

### **Essence and Nonsense**

After all, what is in the universe? There's nothing but name and form. Everything is confined to that name and form. You have to have a name for everything. Even the unseen particle has a name. We have to name everything. And there is a form. But beyond and behind the name and form, the One that gives room for the name and form is the same essence.

So there is essence as one but nonsense as many. Does it make sense? Whichever is not real sense is non-sense, right? But the problem here is that we have to have both. We cannot ignore either.

Sometimes in the name of high spirituality, people say "I'm not the body, not the mind, immortal self I am!" At least, they say that until the lunch bell rings! The physical still needs to be taken care of.

We have to have the understanding of both levels. And it should be simultaneous—simultaneous remembrance that there is one truth, universal, essential, but appear-

ing as many, with many names and forms. Then you really enjoy the "manyness" of it.

What good of the universe without form and name? It would be all the same everywhere. Even though the sea is all water, if the sea is completely calm, people lose a lot of business. Then nobody will go to Hawaii. To enjoy the sea, you have to have dashing waves, rolling waves, so you can surf. The world is like that. The world is a sea with a lot of waves, a lot of names and forms. You can enjoy it. But the only time we really enjoy it is when we remember the universality, the oneness. With the idea of oneness, enjoy the "manyness."

At least on special occasions, we should re-emphasize the fact that we are simply living in a name-form world—a world with names and forms. Things differ only in those names and forms, but not in essence. When we understand this, then we really make life beautiful. But the moment we forget that oneness and get stuck with the name and form then the clash comes, the fight comes, the quarrel comes.

Sometimes people even begin to make that quarreling "holy"—holy crusades, killing each other in the name of religion and God. At the same time every religion talks about this truth, that everything is made in the image of God.

### **Instead of Clinging, Stand Up**

Then why—when we hear it, read it, study it—why do we forget that? The truth is there, but what makes us forget? It is the mind that seems to be finding some sort of temporary happiness in holding onto things and clinging onto things. But it doesn't know that all this is not permanent. It doesn't realize that truth so it will cling to things: "Oh, I have to have this, otherwise I can't be happy." But when we keep clinging to things and expecting to find the peace and happiness through them, they themselves act as gurus. Everything acts as your guru. Your name, fame, money, power, position, relatives, kith and kin, family members. They

all ultimately are going to hurt you. Ultimately, they have to. Otherwise you will be still clinging: "That is what's going to make me happy. That is making me happy. I want to hold onto that."

Instead, the thing you cling to should stand up and say, "Hey, you are wrong. I can never make you *always* happy. Temporarily, okay. But I can never make you *always* happy."

Still, you may say, "Oh, no, no, no, no. I trust you. You have been making me happy. I want to be with you." So, one day the thing you cling to says, "This guy is not going to listen to me. I have to just drop him in the ditch and go." All of a sudden your money leaves, the people whom you depend on drop you and go away. The power you depend on puts you down, throws you down.

That is the function of nature, Mother Nature. If Mother Nature is going to make you always happy, you will never be even thinking of the essential Father.

There is a beautiful saying in one of the Famil scriptures that reminds us that a state of equilibrium, that samadhi state comes only when you experience the nearness of the Father, or the oneness with the Father. And when will that happen to you? Only after knowing the Mother. It's the Mother who shows you the Father. Who is the Mother here? Mother Nature. Mother Nature always tries to tell us that, "Don't depend on me. Don't cling onto me. All right, I took care of you. I nourished you. I fed you. I put you to sleep. But that's not the end. You have to know the Father."

But you say, "No, no, no, no, Mommy, I like to be here."

Like a bird pecking the little one, She says, "Now you have grown up. Go on!"

Still we are attached. "No, Mommy, this is very cosy. Every time you bring me food I open my mouth. You put it into my throat. I am very comfortable this way. Why should I go out myself?"

"Sorry, I can't keep on doing it. You have to find your own way. Get out." That's

what the Mother Nature does. She educates us. She tells us, "I cannot make you happy always. Temporarily, yes; but not always. You are going to get hurt and I'm going to hurt you. What for? Only by my hurting you, can you get out of me and look for the Father. That's why."

It's really a hard job. But don't hate Mother Nature for it. The Mother never hates you; she loves you. But she wants you to grow, to go out of the nest and experience something more beautiful. "Either you use your intelligence and give up the attachment or I take it away from you."

Which is the best way? Intelligent people will say, "I give it up myself." It's almost like: if you don't give it to charity, Uncle Sam says, "I'll take it as taxes." So the intelligent people will give it for charitable purposes and get a good name also.

### **Remember the Teaching**

So, that is the function of the guru [to push you to that experience]. Again, the guru is not just a person. It is the lesson, it is the teaching. Remember the teaching. Any excuse to remember the teaching is worthwhile. Guru Poornima, Jayanthi, and so forth—they're all excuses to remember the teachings. Don't get caught in the rituals and forms and names. Use them to get up, to go further. Transcend even all these things.

The guru has been called "a laundryman" and many other things. I would say the guru is a ladder. Even the ladder says, "Come on! Step on me! Go up!" And some people do. They go halfway and say, "Oh! I'm getting a better picture now. It's because of you, dear ladder. I love you!" And they stop there. But the ladder says, "No, don't stop there. Go on up!" Some are a little more grateful. They go up and then say, "Oh, you brought me to this height. How can I leave you and go away?" So from above they hold onto the ladder and sit there. I say, "Move on, make room for others." Don't ever get caught even with the physical guru. Use all these things, fine. But keep moving.

If you don't get that message, my sitting here and accepting your respects is a waste. If it's not going to help you [be reminded of your goal], if you're going to stick to forms and names, it's no use. Transcend these things. The spirit is always there, whether the form will be there or not.

So, let that transcendental experience be our goal. And make use of all the special occasions—holy days, festivities, rituals, and auspicious days and so on for that growth. The aim should be always there. Don't stop anywhere in the middle. Then all these celebrations are worth celebrating. Let us remember that goal always and use special occasions to check and see where we are, on which rung of the ladder. Look within, know where you are and try to go further.

May the blessings of all the great sages and saints be upon us to get this Light so that we can experience only light and no darkness at all.

Thank you.

OM Shanthi, Shanthi, Shanthi.

*Live only to be  
a blessing  
to others.*

*Sri Swami Sivananda*

*Happy  
Jayanthi!*

INTEGRAL YOGA  
NATURAL FOODS  
RICHMOND, VA.



Each moment with Him is golden. Each teaching is a gem. We are grateful for the treasure that is our beloved Master, Sri Swami Satchidanandaji Maharaj.

*With humble and joyous  
pranams,  
the Satchidananda Ashram-  
Yogaville Family*



# SAINTS

by Sri Swami Sivananda

**A** saint is a god on earth. To a saint, the whole world is mere straw. To a saint, gold and stone are alike. To a saint, pleasure and pain are the same.

A saint lives in God. A saint has realized God. A saint knows God. A saint has become God. A saint speaks of God. A saint shows the way to God. A saint is God-intoxicated. A saint is God Himself. A saint is one with God.

Saints are God's agents on earth. God reveals Himself in a saint in His full glory, infinite power, wisdom and bliss.

The saints constitute a ladder for the pilgrims to the shrine of God. Wherever saints and sages stay even for a half-second, then and there are sacred places like Varanasi, Prayag, and Brindavan.

A saint is a blessing on the earth. Saints are the living symbols of religion and are the true benefactors of humanity. Throughout history, saints have played a great part in preserving spiritual values in the world.

A saint is a spiritual washerman. He or she applies the soap of devotion and knowledge, and removes the spots of sin in worldly people. In the presence of a saint, people become holy.

The moment the mind thinks of a sage, immediately all evil desires, base passions, are brushed aside. Meditation on the lives of saints is equal to holy company. Study of their teachings is equal to holy company.

To think of the lives of saints, to live in their company, to have the good fortune of receiving their blessings, is to draw forth upon yourself a shower of purity, inspiration and divine consciousness.



## The Nature of a Saint

A saint is free from I-ness and mine-ness. A saint is free from lust, anger, and greed. A saint loves all beings as his own Self. A saint is endowed with dispassion and mercy. A saint speaks the truth and serves all. A saint ever meditates on the Lord. A saint does not speak ill of others. A saint has equal vision. A saint is every joyful and peaceful. A saint sings the glory of the Lord. A saint has divine knowledge. A saint is fearless and generous. A saint never begs, but gives. A saint is majestic and lordly. Such a one is rare in the whole world. A saint is not easily found. A saint is not born everywhere.

Love is the very breath of a saint. Mercy is his or her very nature. The heart of a saint

overflows with compassion. A saint does not look to the faults of others. A saint returns good for evil and blesses those who curse him.

The heart of a sage is a flame of love and his whole being thirsts for the uplift of suffering humanity. A saint forgets himself utterly and lives but for the sake of others.

A saint sees the whole world as the projection of his or her own soul. A sage sees unity in diversity. A saint becomes one with the whole world.

A sage is a youth amongst the youth, aged amongst the old, brave amongst the brave, a child amongst children. A saint feels the pain and suffering among sufferers.

### **The Life of a Saint**

The life of a saint is plain, simple, and attractive. It is full of grace. It is methodical. A saint is ever of good cheer. A saint knows no ill of life. To a saint, life is joy. A saint experiences no trial of misery. A saint is fearless. No monarch has sway over such a person.

The life of a saint is always a life of quiet, of indrawn stillness, of solitude and aloofness. A saint is untouched by the changes of the world. No external happening can shake him off his balance. A saint is centered in his own Atman or Absolute Consciousness.

A sage is desireless and so is ever happy. A king possesses everything and so he is happy. But, the happiness of a sage is infinite, because he lives in his own Atman, the ocean of Brahmic Bliss. A king is full of fears and worries. He is afraid that his enemies will conquer him one day, and so he is restless and miserable.

The happiness of a liberated sage is not sensual pleasure. It is Atmic Self-bliss. A saint enjoys the whole world simultaneously as the Self of all objects. The happiness of a saint is not in time. It is transcendental bliss.

A sage alone is really wealthy. Multi-millionaires with cravings and desires are beggars. A saint is superior to an emperor,

to Indra, the Lord of heaven.

A sage has awakened from the dream of life. A saint enjoys eternal bliss. To a sage of illumination, the entire world surrenders.

### **A Sage Need Not be a Genius**

The sage moves among people, but he is unseen by all people; he or she is taken by them as an ordinary person.

Only a sage can know a sage. He will sometimes appear like a Sarvajna, an all-knower. He will sometimes appear like an Ajnani, an ignorant man. He knows when to act like a Brahma-nishta and when to behave like a fool. Do not judge him. If you approach a saint with the proper Bhava, with faith, devotion and spiritual thirst, he will impart the highest knowledge to you. If you approach him with a bad motive, he will behave like a madman and you will be deceived. Great will be your loss then.

A Brahma-jnani or liberated sage need not be a genius. A saint need not be an eloquent speaker, orator, lecturer or professor. But, a saint is calm, serene, and tranquil. A saint is taciturn and silent. The silence of a saint is superior eloquence. A saint has equanimity and balanced mind. A saint has equal vision. A saint has Samata and Samadrishti. A saint is a Mouni, Maha Mouni, and Muni. A saint has divine wisdom and intuitive knowledge. In the presence of a saint, doubts are cleared.

### **Saints have no caste**

There is no caste among saints and sages. A sage is like a lion out of the cage, free from shackles of caste, creed, profession, tradition and scripture. Do not look to the caste of saints and sages. You will not be benefited that way. [If you judge them that way] you cannot imbibe their virtues. In higher religion, there is neither caste nor creed. Cobblers, weavers, and untouchables have become some of the best saints.

There is no real difference between a Christian mystic and a Hindu saint. Their sayings never clash. The messages of the

saints are essentially the same. They have always been a call to people to discover the Wisdom of the Self or Atman.

### **Sages Differ in their Conduct**

Knowledge is the same in all sages, but their conduct is different. Sri Vasishtha was a Karma-kandi; he did Havans and sacrifices. Raja Janaka was a Bhogi; he ruled his dominion; he enjoyed regal pleasures. Sri Dattatreya was a wanderer; he was an Avadhuta, a naked Fakir. Kakabhusundhi was a Yogin. Some even marry.

Sages like Dattatreya and Jadabharata roam about happily. They have neither rooms nor clothing. All duality has become extinct. They cannot work for the well-being of the world like Raja Janaka and Sri Sankara. But, their mere presence elevates people.

The other type of sage is the benevolent sage — like Raja Janaka and Sri Sankara — who works for the solidarity of the world. Such a person has compassion for all. He or she writes books, conducts classes, establishes Mutts and Ashrams. You may ask: "Which of the two kinds is superior?" The answer is: "Both are on the same level."

### **A Sage is Not Selfish**

Ignorant people say, "A sage is attempting for his own Self-realization. He is extremely selfish. He is of no use to society." This is a serious mistake. A sage is the most benevolent super-being. He or she is extremely kind and compassionate. A saint elevates at once all persons who come in contact with him. A saint finds out the deserving aspirants and raises them up, even while remaining in a cave or kutir in the distant Himalayas.

A Jnani is not a selfish person as worldly people think. His spiritual vibrations purify the world. His very life is exemplary and elevating. A Jnani only does real selfless service as he feels the presence of God in all beings. He is the real altruist and humanitarian.

A saint gives hope and encouragement to others to tread the spiritual path. A saint is the only real lover of mankind. A saint feels the presence of God in everyone. A saint loves his neighbor as himself.

### **Do Not Judge a Saint**

You cannot apply the worldly yardstick to measure the greatness of the saints. Do not superimpose defects on them on account of your evil eye. You cannot judge their merits.

Saints are like fire. They can consume anything. Their very touch purifies everything. They are beyond good and bad; they are themselves the supreme good. Do not imitate their actions. Their actions are strange and mysterious. They are beyond your intellect. If you commit theft and say, "Did not Krishna steal butter?" you will be hopelessly ruined. Krishna lifted up the Govardhana Hill with his little finger. Can you lift even a big stone with all your strength?

### **How to Benefit from the Company of Saints**

To benefit from the company of saints, you have to prepare yourself first. Do not go with any preconceived notion or prejudice. Go with an open, receptive mind. Go without expectations. Approach them humbly, respectfully. Assimilate what appeals to you. If some of their teachings do not appeal to you, do not form a hasty opinion. If you do not like them, you need not take them to heart. What may be suitable to another may not be suitable to you. Yet, with regard to broad fundamentals, there can be no difference of opinion.

When you go before a sage, do not ask him or her questions out of mere inquisitiveness. Sit in the sage's presence humbly. Observe. Listen to a saint without prejudice. Ask him only such questions about which you really need clarification. Ask him only pertinent questions. Do not draw him into politics or public bickering.

Meditate in the presence of a sage. You will get inner light which will clear your doubts.

The very company of sages and saints has a tremendous transforming effect on the lives of true seekers. It lifts them up to heights of sublimity, purity, and spirituality. It does not fail to affect even the rank materialists.

Every school, every college, every boarding house, every jail, every institution, every house should have a saint for the guidance of its members.

Saints and sages only can become real advisers to the kings, because they are selfless and possess the highest wisdom. They only can improve the morality of the masses. They only can show the way to attain eter-

nal bliss and immortality.

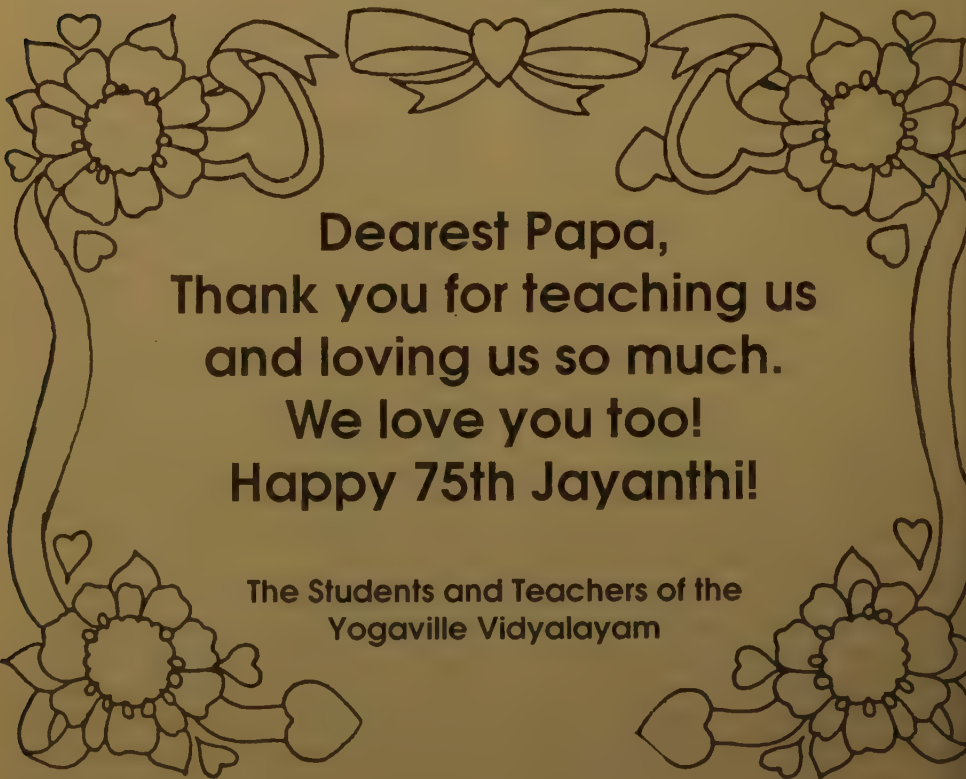
Spiritual opportunity is a rare privilege. Do not lose these opportunities. Take recourse to the company of sages and saints. One moment of company with the holy builds a ship to cross this ocean of life.

God is the great purifier. A saint also is a great purifier. God incarnates as saints and sages when the need is felt most.

Study the lives of saints. You are inspired at once. Remember their sayings. You are elevated immediately. Walk in their footsteps. You are freed from pain and sorrow.

Seek the company of sages and evolve. Satsanga with sages is unfailing in its results.

-from *Bliss Divine*



**Dearest Papa,  
Thank you for teaching us  
and loving us so much.  
We love you too!  
Happy 75th Jayanthi!**

**The Students and Teachers of the  
Yogaville Vidyalayam**

# *The Simple and Universal Path*

## *A Tribute to Sri Swami Satchidananda*

*by Sri Giridhari Prasad*



**I**ndia is a country with a long spiritual tradition hallowed by memories of saints like Agasthya, Vashishta, Vamadeva, Valmiki, Vyasa, Yajnavalkya, and hosts of others, who have left noble messages. India is also the land of Acharyas like Sankara, Ramanuja and Madhava, with the teachings and traditions of the great Nayanars and Alvars.

This long and loving tradition was further accentuated by modern preceptors like Bhagavan Ramakrishna, Sri Swami Vivekananda, H.H. Swami Sivanandaji Maharaj, and the great poet and philosopher, Saint Ramalinga Adigalar of Vadalur. India is also a country immortalized by the great poets such as Kalidasa, Bhavabhuti, Kumbhar, Mirabai and Tulsidas.

In this holy land of saints and seers, poets and philosophers, and sacred scriptures and epics, in the year of grace 1914

on 22nd December, to holy parents Sri R.N. Kalyanasundara Gounder and Srimati Velammai, at Chettipalayam, a village close to the Cotton City of Coimbatore, H.H. Sri Swami Satchidanandaji Maharaj was born for the redemption of mankind.

Kavi Chudamani Sri Kalyanasundara Gounder, a great poet, philosopher and philanthropist, was known far and wide for his wisdom and life of dedication. His knowledge of scripture was deep and discriminating; and he was steeped in the teachings of the great South Indian Saints like Valluvar, Jumbar and Tirumoolar. Swami Satchidanandaji inherited this rich tradition from his very birth, and was deeply involved in spiritual matters even as a child. Upon completion of his scholastic studies, he ably applied his clear and sharp intellect in the fields of automobiles, electronics, cinematography and other technological subjects. However, the physical sciences could not fully satisfy his penetrating mind, and a turn came in his 28th year when he embarked on a full-time quest for the underlying truth behind all names and forms.

He sought guidance from many spiritual masters and organizations, such as the Ramakrishna Mission, Aurobindo Ashram, Ramana Ashram at Tiruvannamalai, and the Ramakrishna Thapovanam at Trichy. This search eventually brought him to the Holy Feet of Maha Mandaleswar Maharaj Sri Swami Sivanandaji of Rishikesh in the year 1949.

Swami Sivanandaji Maharaj had been a medical doctor by profession, spending many years in Malaysia and Singapore in service of the suffering. But he renounced all

worldly life to dedicate himself solely to the dissemination of that medicine which alone can cure the very cause of all mortal suffering: Divine Wisdom. His message is vast, versatile, universal and comprehensive.

Swami Satchidanandaji, then known as Brahmachari Sambasiva Chaitanya, fell at Master Sivanandaji's Golden Feet. The divine preceptor, recognizing the sincerity and dedication of this disciple, conferred Sannyas upon him in 1949 so that he could serve mankind at large, free from inhibiting distinctions. He was named Swami Satchidananda, which means Truth-Knowledge-Bliss.

### The Art of Union

Yoga is the art of union with the Divine. H.H. Swami Sivanandaji practiced and preached all of the aspects of Yoga: Hatha Yoga for the physical body, Raja Yoga for the mind, Bhakti Yoga for the devotional side, Jnana Yoga or self-inquiry, Karma Yoga or selfless service, and Dhyana Yoga: meditation on and merging with the Divine. He called his method Integral Yoga or Poorna Yoga. Sri Swami Satchidanandaji likewise became both practitioner and teacher of all aspects of Yoga, and was popularly called "Yogiraj: King of Yoga" by both his preceptor and the ardent and admiring followers.

Commissioned by the Master Mandaleswar, Swami Satchidanandaji brought Gurudev Sivanandaji's divine mission to Ceylon, now called Sri Lanka. His 13-year sojourn there ensured that his Gurudev's message reached not only Ceylon, but all parts of the Far East—including Malaysia, Singapore, Hong Kong and the Phillipines.

In 1966 the Divine called Swami Satchidanandaji first to Europe, and then to the United States. When Sri Swamiji landed at New York, it was with a return ticket to take him back to Ceylon in one week's time. Divine ways are mysterious, and what was thought to be a passing and transitory visit materialized into a profound mission. Sri

Swamiji's visit became one of great historical importance as the harbinger of a movement destined to take the New World by surprise.

The period when Swamiji Maharaj visited the United States in 1966 was a period of deep disturbance. For many in the West, life had come to mean [nothing more than] pleasure and passion. This idea was widely propagated, and those who fell in with it wandered all over the world like a rudderless ship, migrating from place to place, seeking satisfaction of senses, transgressing many of the old standards of manners and morals. It was in the midst of these "new" ideas that Sri Swamiji landed and brought the ancient ones of selflessness and universal brotherhood. This message was immediately taken to heart by the Westerners, especially by the youth who believed in peace and brotherhood, but did not know how to seek or express it in the right way. The words of Sri Swamiji came as a healing balm to soothe rebellious minds and restless hearts.

Yoga is not sectarianism. It is not even a religion. It is a way and a view of life. It is the path to the Divine through discipline and dispassion, contemplation and compassion.

This message—unique and universal—caught the imagination of the West. Sri Swamiji became so popular that thousands gathered to listen to his soul-elevating talks, leading to the establishment of Satchidananda Ashrams and Integral Yoga Institutes in all parts of the United States. Today, more than 20 years later, there are over 40 branches around the globe.

### Love and Serve

The whole teaching of Sri Swami Satchidanandaji hinges on the eternal and everlasting message of Swami Sivanandaji Maharaj, to LOVE and SERVE. According to Swamiji Maharaj we have to take six long steps to realize our spiritual goal. These steps are: to SERVE, to LOVE, to GIVE, to MEDITATE, to PURIFY and to REALIZE.

These steps comprise Integral Yoga. Life consists of adjusting, accommodating and adapting. To forget and remember are the essence of all life: forget all evil, and remember God at every moment.

Sri Swamiji's path is simple. He does not try to convert anyone. To him all religions are true. He does not even preach Hinduism. He turns and touches people of all faiths, all castes, all colors, where they are, and lifts them up to high heights. His message summed up in one sentence states that "Truth is one, Paths are many." This is the ancient and everlasting message of the Rig Veda, taking root in the New Age.

The teachings of Sri Swamiji are so universal, and his promise of peace so dear to the hearts of all people around the globe, that he has met repeatedly with leaders of all faiths. His ecumenical work is lauded by the Pope, and appreciated in many countries, including the USSR. Here, as everywhere he goes, Sri Swamiji has been honored as a universal Apostle of Peace. The ministry of Sri Swamiji has brought him invitations from almost all parts of the globe, with frequent visits to Australia, Europe, and Asia—including China and the USSR—with periodic visits to his Mother Land of India. Truly, he is a world citizen.

### All Distinctions Melt Away

A monument of these teachings, and a place where one and all can come and experience their essential oneness, is the LOTUS: Light Of Truth Universal Shrine. This temple, founded by Sri Swamiji, is dedicated to the One Divine Light that illumines all faiths. Situated in sylvan surroundings, on 1,000 acres, the LOTUS is a symbol of unity in diversity. The worship of light as the manifestation of divinity is the one theme common to the many religions of the world. All distinctions melt away in the presence of God as Light. Light is Love, Light is Life, Light is the one, universal God.

It is stated in the Brihad-Aranyaka Upanishad:

"Once the great Saint Yajnavalkya was asked from where the light originated. It was a great assembly of eminent persons, presided over by the then King Janaka. Saint Yajnavalkya replied that all light came from the Sun, and when the Sun disappeared, it came from the Moon, and when the Moon disappeared, it came from fire, and when the fire extinguished it came from voice, and when the voice stopped, it emanated from the Atma. Atma is light, and all light is the manifestation of onesupreme God."

This is also expressed in the Gayatri Mantram recited by Hindus every day. All light is God. In recent years, the same truth was expressed by Saint Sri Ramalinga Swamigal in Tamil Nadu, when he gave us the mantram, "*Arutperum Jyothi, Thani Perum Karunai, Arutperum Jyothi.*" God is compassion, love and kindness. He is light, love and life.

H.H. Swami Satchidanandaji has translated the message of the ancient seers into a positive reality by founding the LOTUS as the sovereign symbol of the essential oneness of all faiths. God is one and indivisible. His light and love do not discriminate. All humanity are his children, and every effort must be made to live in peace and unity, while respecting and enjoying our differences.

As Sri Swamiji says: "If we *really* want, we can all be peaceful. Each one of us has the capacity and responsibility to do it. If each person were leading a peaceful life, then would not the whole world be peaceful? Let us start by making our own lives an example, and live together as many beautiful flowers of different forms and colors live together in a garden."

Masters like Swamiji Maharaj appear once in a millennium. They preach and practice the lofty ideals of all faiths, embody in their personalities Love Eternal, transcend the narrow frontiers of bigotry, fanaticism, and nationalism; and they herald fellowship and fraternity.

On this memorable occasion, let us lift

our hands and hearts in reverence to this great Master of the 20th Century, this world citizen and noble son of India, and pray that he may have uninterrupted health for many, many years to continue his divine ministry in the name of the Lord and in service to

humankind. May his love ever soothe and sustain our souls, his words guide our hearts, and his worthy example inspire our footsteps.

OM Shanthi, Shanthi, Shanthi

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## BIRTH OF A SAGE

*In this excerpt from Sri Swami Satchidananda: Apostle of Peace, we read the story of Sri Gurudev's physical family, birth, and some stories from his childhood. As a child, he was called Ramaswamy or "Ramu." The portions in bold print are quotes from Sri Gurudev.*

**A**mong the shrines and green hills and waters of the South Indian rivers lived a poet-devotee, Kuttiappa. At the age of fifteen, Kuttiappa lost his sight to the extent that he could see shapes and shadows during the day but nothing after the sun went down. To compensate for his loss, he developed his intellect in the study and creation of literature and in the science of mathematics.

With his nephew, he traveled to the temple of Lord Muruga in Marudamalai. Unaware of the presence of the visitors, the temple priest locked the two within the shrine when he left at day's end. Kuttiappa sat motionless in meditation, unaware of the priest's departure. Sometime during the night, he felt very hungry. He called on the Lord to provide food for him. As he finished his prayer, the temple priest entered, instructing Kuttiappa to take the food, which was kept as an offering to the deity, from the temple kitchen. The nephew ran and brought rice and water. After his meal, Kuttiappa went back to his meditation.

When the priest opened the shrine the next morning, and saw the man and his nephew sitting in meditation, he ran over.

"I am so sorry. When I locked up, I

didn't know anyone was left inside. You must be starving. Let me give you something to eat."

Kuttiappa slowly looked up. "You must be teasing me. Last night you yourself instructed me to take the prasadam from the kitchen. You even unlocked the kitchen so that we could have these dishes."

The priest examined the dishes in amazement, "I locked these in the kitchen before I left. This is the play of Lord Muruga. He was the one who fed you during the night."

Kuttiappa continued to meditate. He thanked the Lord for this manifestation. Then he concentrated on his condition of blindness, seeking its cause. During the meditation, he was instructed to go to the shrine of Mataraja (the dancing Siva) in Tiru Perur. There he allowed himself to be buried in an underground pit, remaining in the superconscious state of samadhi for forty-eight days. He envisioned himself in a previous birth as a Brahmin priest in charge of keeping the lamps of the village temple lit. Instead, he had stolen the butter for these lamps and sent it to a prostitute. The eyes of the temple grew dim; and, in this later incarnation, so had his own.

For the rest of his life as Kuttiappa, the devotee meditated upon and served Lord Muruga.

Six generations later, in the twentieth century, Kuttiappa's descendants—Sri La Sri Ramananda Swamigal and Kandaswam Swamigal, his chief disciple—established their Kaumara Madalayam (a spiritual center and temple for the devotees of Lord Muruga) near Coimbatore, South India. Fifteen miles away in Chettipalayam was the household of their devotees and cousins—Sri Kalyanasundaram Gounder and his wife Srimati Velammai.

Sri Kalyanasundaram was the unofficial chief of the village, he was a landlord who owned three to four hundred acres around the area. Those properties the family couldn't supervise directly were leased to other farmers and worked mostly by untouchables. He had one of the largest homes in the village, and it served as a focal point for local activities. Some days its porch was a court, and those with petty quarrels came before Sri Kalyanasundaram for impartial judgment.

A poet himself, Kalyanasundaram let the house serve as the meeting hall for poets, musicians, philosophers, astrologers. Circuses would set up an arena on the land adjoining the house; acrobats and jugglers, animal trainers and horseback riders performed for the villagers and were treated as guests of the house.

Sadhus and sannyasis, wandering ascetics and holy men passing through the area, were directed to Sri Kalyanasundaram's house for free food and lodging. The family served these guests directly, rather than giving the job to the household staff. Srimati Velammai washed the garments of the holy people and cooked their food. Her husband and son brought the food to these honored guests.

In describing this couple, Sri Krishnaswamy Gounder said, "My brother-in-law, Sri Kalyanasundaram, was very advanced spiritually. He was a saintly man, a

Tamil scholar, and a widely acclaimed poet. My sister, Srimati Velammai, was quiet and good natured. She was endowed with all of the finest qualities. Only such a woman could bring forth someone of the stature of Swami Satchidananda."

Srimati Velammai was inspired by the holy men and decided that her next child should be this type of person. He should be one with the qualities of wisdom, service to all, detachment and love, as shown by the swamis her family served. She and her husband traveled sixty miles to Palani, the holy hill, to the ashram of Sri Sadhu Swamigal. Velammai was given a mantram to invoke the Divine Light as manifested in the Sun. She repeated it constantly, developing within a vibration conducive to receiving the type of soul she desired.

Their second son, Ramaswamy, was born on the twenty-second of December, 1914.

The Hindus say that one year in human life is one day in the life of the devas (gods). Each month is a portion of their day. Of the months, the most auspicious is Margali, the period from the fifteenth of December until the fifteenth of January. To the gods this is brahmamuhorta, the hours just before dawn which are most favorable for meditation. So Margali is a very special, holy time; all during that month the devas are in meditation. While they were in meditation, Ramaswamy was born—during the "Dawn of the Devas."

**Not only does charity begin at home. Everything begins at home, including spirituality.**

Ramaswamy ("Ramu" for short) was the landlord's son—served by attendants, heir to those hundreds of acres of farmland. Landlords themselves never worked the land. They acted as supervisors to the untouchable workers. To Ramu, however, their labor appeared to be fun. It was a chance for him to do something different. He walked

to the fields and begged the workers to let him use the plow or scatter seeds.

"Sir! What would your parents say? They would be very angry with us if we allowed you to do such things."

Farm work was considered too menial to be handled by the landlord's children.

"Listen," Ramu whispered. "No one is watching. They'll never know if I do it."

In secret, he was permitted to use the farm tools. On some days, he would even sneak off to the untouchables' colony. Such visits were not considered worthy of a landlord's child and had to be made clandestinely.

**Meditation is food for the soul. When I was a boy, sometimes I would sleep a little late in the morning and rush in for breakfast. My mother would ask, "Did you meditate?" When I told her that I had not meditated, she would say, "Meditation is more important food than breakfast. If you miss your breakfast, you will eat your lunch well! But never miss your meditation." How fortunate I was to have a mother like that. We learn many great things from our own parents if they themselves have that kind of understanding.**

Ramu woke before dawn each morning. In that early stillness, he walked to a farm one and a half miles from the house. An acre of land there was set aside for use as a flower garden. Brightly colored flowers of particular beauty grew here for use in Sri Kalyanasundaram's altar room. Ramu jumped into the irrigation well, washed, and then changed into fresh clothes. Moving amid the heavy scent of flowers, he chose a large selection and carried them back to the house, into the brick temple room with its tiled roof. Next, he sat outside and made sandalwood paste, rubbing the sandalwood against a stone and mixing it with water. After he finished, he quietly entered the cool

room to watch his father perform puja, the ritual worship of his chosen deity.

The room was fairly large. It had a high ceiling and was covered with various images of gods and goddesses. There was a stone Siva lingam (symbol of Siva), and a statue of Ganesh, overcomer of obstacles. Sri Kalyanasundaram's favorite deity was a large, framed relief of Lord Subramanya. The god was flanked by his consorts Valli and Devayani. All were dressed in richly draped cloths and ornamented with real jewels embedded into the relief—both precious stones and artificial ones that formed tiaras, earrings, necklaces and shining bracelets. Even the Lord's spear was dotted with stones. At the end of the ceremony, Ramu's father waved the camphor light. Each facet of the jewels would catch fire, jumping and glittering, then slowly dimming as the camphor vanished.

A bell was rung near the end of the service. The sound drifted outside, and all the household knew the puja was almost finished. Srimati Velammai, the children, and all the household staff would gather to join Sri Kalyanasundaram for the closing prayers. Prostrating before the altar, they received holy ash and water from the father and bowed to both the Lord of the Universe and the lord of the house. Just before leaving, the two boys bowed to their parents and received their blessings before starting the day.

The Saraswati puja was the greatest and most special of the household ceremonies. It was held during the last three days of the Navaratri, Nine Nights Worship.

**Navaratri is the time to honor the goddess—God as Divine Mother—in her three main manifestations. She is the moving force behind all the aspects of God. The first three nights pay homage to the goddess Kaali or Durga, the destroyer. It sounds frightening, yet what she destroys is everything that stands between the**

devotee and realization of God. After Kaali has cleared the way, the goddess Lakshmi arrives for the next three nights. She is the goddess of wealth and prosperity. Finally, the goddess Saraswati appears. As the goddess of wisdom, she encompasses all learning including the fine arts; and, of course, she is the ruler of all books.

On those days of Saraswati puja, Sri Kalyanasundaram collected all the books from his library. For this worship, the texts were arranged to form a pyramid, steps leading up and down again. A large picture of the goddess was taken from the wall and positioned so that the book-hill reached her waist. Covering this heap of books were skirts from the temple statues. Ramu's job was the arrangement of all this and her jewels. Carefully, with painstaking concentration, he glued each golden bracelet, each emerald-studded earring and necklace to the head and arms of the goddess.

On the ninth night of the festival, the instruments and tools of the house and field were presented for worship since they are the expressions of the power of the Divine Mother. Then all the family joined in the careful disassembly of the pyramid.

The children of Chettipalayam centered their play around the day-to-day activities of their environment. Instead of "cowboys and Indians," Ramu played "priest and devotee" with his friends. One child served as the grave, omnipotent guru; another was the disciple. Their dolls were miniatures of the gods. They constructed temples out of mud and decorated them with leaves and flowers, gathering fruit for a play puja. Ramu's dreams and visions focused on the deities as well. He favored Lord Subramanya and the goddess Parvati in particular. On a number of occasions, he accompanied his family on trips to visit the swamis in nearby Kaumara Madalayam and to visit Sadhu Swamigal in Palani.

"When Ramu was about ten years old an incident occurred that has always remained fresh in my mind," his uncle Sri Krishnaswamy Gounder remembered: "Often the men of our village would go to a particular fresh water well to bathe. One day a great siddha came to our village. His name was Kadappai Sri Paramahansa Satchidananda Yogeswarar, and at the time he was about fifty-three. He was the author of the famous 900-page book *Jiva Brahma Aikya Vedanta Rahasyam* (The Secret of Vedantic Union of Jiva and Brahma). His specialty was something called jalasthambanam—the ability to float on the water in padmasana, the lotus pose, while at the same time singing and giving spiritual discourses.

"This kindled everyone's interest; and one day Ramu's father, some other villagers and I went to the well. We all tried to do the same kind of floating and talking but could not. Ramu saw us and wanted to know what we were doing. We told him we were trying out a kind of 'yoga floating.' He laughed and asked why we kept sinking into the water, so we decided to teach him a lesson and challenged him to accomplish this.

"He was eager to try it out. The minute he entered the water, he began to float and recite poetry. This immediately created a big stir, and soon everyone in the village came to watch him floating easefully in the lotus pose and composing Tamil poetry nearly as well as his father!"

A yearly, five-day conference was held in Perur at the Sad Vidhaya Sanmarga Sangam of Sandalinga Swamigal Mutt. During that time, a number of well-known lecturers and swamis were invited to address the conference's visitors. Sri Kalyanasundaram was an annual speaker.

In 1921, seven-year-old Ramu asked his father if he could accompany him to the conference, not only to listen but to give a short talk as well. At these spiritual conferences, there was no strict rule about who might or might not speak. If the leaders of

the conference agreed, anyone who applied could give a talk.

"Well, it's a big, big gathering. Several thousand people always show up. What will you talk about?" asked the father.

"Ummm. Please suggest a subject for me and give me a few points to discuss."

His father decided on the topic of non-violence, ahimsa, covering the important points. Then he made arrangements to place his son's name on the speakers' roster. Ramu was scheduled to speak on a day when Subbiah Swamigal, a particularly well-known swami, would preside as chairman. Actually, the swami's full name was much longer and quite complicated.

Ramu practiced and practiced—not only his talk, but the correct pronunciation of the monk's name as well.

At Perur, the hour arrived. He felt thoughtful, rather than nervous.

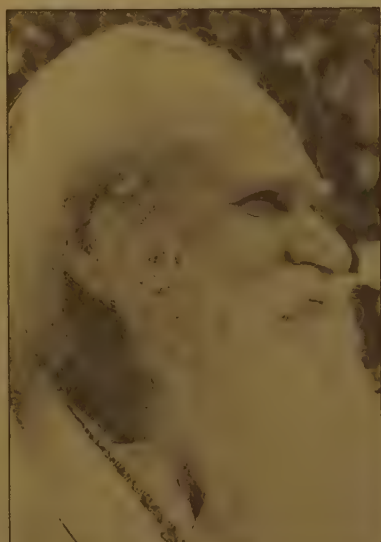
Subbiah Swamigal read from the sched-

ule, "Now, Ramaswamy will deliver a lecture on ahimsa."

He smiled at the tiny form of his guest lecturer, who was mounting the platform with such a serious expression. He was the youngest speaker in the history of the conference.

"First of all," a loud, high voice declared, "let me offer my humble salutations to the chairman of this session, Sen-nai Sri Jagathgurupidam Nayachandra Vedanta Bhashkara Srimath Mahamandaleshwara Veerasubbiah Jnana Desikendra Swamigal and to you all."

The perfect recitation of this complex name drew a prolonged round of applause. The swami had never expected such eloquent speech from a child. Embracing Ramu warmly, he lifted the boy onto his lap and instructed him to give the talk from that position.



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*Thou art my Mother  
and my Father too;  
Thou art my Brother,  
Thou art my Friend;  
Thou art my Knowledge,  
Thou art my Wealth;  
My Light of all Lights  
Thou art.*

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*Your San Francisco Children*



"He who is happy within, who rejoices within,  
who is illuminated within, that Yogi attains  
absolute freedom, himself becoming Brahman."

- *Bhagavad Gita*  
5:24

*Joyous Jayanthi wishes.*  
*The Rao Family*  
*San Antonio, Texas*

# IN MEMORIAM

## *Srimati Tulasi Jayaraman*

*by Swami Premananda*

**I**t was with great shock and sadness that we received the news of the passing of Srimati Tulasi Jayaraman in mid-August.

Sri Gurudev had just finished a program at the London center of the Bharatiya Vidya Bhavan, when the news was conveyed to him by the son of the Director, Sri Krishnamurthy.

As many of you know, Dr. P. Jayaraman, husband of the late Tulasiji, had only two weeks previously enlightened us with a fantastic Sanskrit language "intensive" conducted at Yogaville. Dr. Jayaraman, Director of the U.S. Bhavan, had taken time from his very hectic schedule to graciously impart the fine-tuning needed in our understanding and pronunciation of the Sanskrit slokas we repeat daily. This course had been organized at Sri Gurudev's request; and Dr. Jayaraman, with whom Sri Gurudev (one of the patrons of the U.S. Center) has enjoyed a close association and friendship, readily agreed to serve in whatever way he could.

Tulasiji, or "Amma" (Mother in Tamil language), as many of us more affectionately called her, was visibly absent during the seminar and dearly missed, but she had had to leave for India to attend some Bhavan functions as well as to visit family there.

Where to begin to recount the greatness of a woman who was known as a true Dharma-patni to her husband as a co-director of the Bhavan. Her passing is a loss that we share with her husband, family and the Bhavan family. This is a great a loss to the world of Indian culture, for the propagation of which Tulasiji served selflessly and tirelessly by her husband's side.

Her gifts were many: A wonderful

writer (who just recently completed a commentary of the Ramayana), a beautiful singer (often teaching us Sanskrit and Tamil bhajans and songs), and inspirational speaker (representing the Bhavan at hundreds of functions). The list goes on.

But even more than all this, her very life was a shining example and inspiration. Passionate about morals, principles and the need to maintain and nurture the values and virtues of Hindus living abroad, Tulasiji never hesitated to speak out, especially to the Indian American youth. She would never sacrifice her deeply felt and practiced principles in the ever-alluring snares of modern living. Her lofty ideals inspired young and old; because she practiced what she preached, lived by what she believed.

Tulasiji cherished the wisdom of her ancient culture and spent every ounce of energy she had to promulgate and champion its cause—the preservation of the great Indian culture at its best.

In this mission, Dr. Jayaraman lost his life-long partner, but is now joined by the Integral Yoga Institutes and many other organizations in a life-long commitment to work together toward the Bhavan's goals.

All the members of Integral Yoga International join Sri Gurudev in sending our condolences and prayers to Dr. Jayaraman and all the family members.

Their loss is our loss, but together we shall rally stronger and stronger to fulfill the dreams of Tulasiji and the Bhavan.

*Beloved Gurudev,*

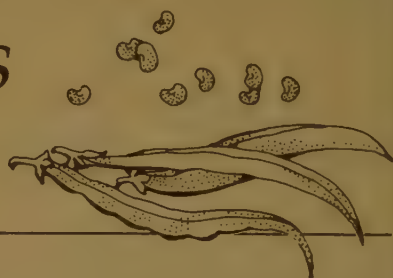
*May we come to comprehend  
just how fortunate we are to  
have you with us.*

*Loving greetings from  
Your New York IYI children*



# VERSATILE BEANS

by Rev. Bhavani Miller



Beans are often an underutilized part of many vegetarians' diet, and that is a shame. They are an excellent and inexpensive source of protein, are extremely versatile, and are tasty as well. We have also found out in recent years that beans are even better for us than we thought because they are one of the highest sources of soluble fiber of all foods, just below oatbran. In fact, per serving, beans have the highest amount of soluble fiber of any whole foods (oatbran is just one part of the oat groat). Soluble fiber has been shown in many studies to help reduce the levels of cholesterol in the blood. Generally, vegetarians have low levels of cholesterol anyway since they do not eat animal foods and eggs. However, many cheeses have significant amounts of saturated fats which contribute to elevated blood cholesterol levels, so it never hurts to eat beans to counter that.

My guess is that many people avoid beans for several reasons. One is that beans take some time to cook, or at least some forethought. Also, many people tell me that they think beans are "boring". The other reason is that many people do not digest them very well. There are simple solutions to all of these drawbacks.

In order to prepare beans that are easily digestible they need to be cooked thoroughly. They should be so tender that if you put one bean on your tongue it will easily soften if you press your tongue to the roof of your mouth. There should be no crunchy center to the bean—tender-crisp is not appropriate for beans!

Except for lentils and split peas, beans should be soaked in cool water for about 8

hours or in boiling hot water for several hours. This soaking water should be thrown away and replaced with fresh water for cooking. At this point, the beans can be pressure cooked or simmered until tender. Add salt only after the beans are soft, otherwise they will not soften properly. However, once the beans are the right texture the salt will help to keep the beans from totally falling apart.

Another tip that not only helps with digestibility but shortens the cooking time, is to add a strip of kombu seaweed to the beans while you are cooking them. One of the amino acids in the seaweed helps to break down the troublesome starches, and as the kombu dissolves many important trace minerals are added to your food. By the way, although crock pots are very convenient, they may not be the best way to cook your beans. Active boiling is another way to help break down the starches, and many crock-pots never get hot enough to do this. So, even though the beans are done, you may be "done for" if you serve those beans.

There are herbs which are reputed to make beans more digestible, but the hints given above should be enough to help solve any problems. Besides, you do not want your beans to have the same taste every time you make them.

If you are home all day then finding time to cook beans should not be too much of a problem. If you work outside the home then you need to figure out a schedule that works for you. Maybe you could soak the beans overnight, add fresh water the next morning and bring them to a boil and simmer briefly before you go to work. With a

tight cover on them, the beans will continue to cook even after removed from the heat, and they will be nearly done by the time you are home. Or, put the beans on to soak in the morning, add fresh water and kombu and pressure cook after you get home. Most beans can be done this way in less than 30 minutes.

Always make enough for several meals. This way you can vary the seasonings and save lots of cooking time. Once the beans are cooked it only takes a few minutes to make some simple yet delicious dishes. What follows are some of my family's favorite quick bean dishes.

## QUICK CURRIED BEANS

*Serves 2 - 3*

Lentils are one of the most digestible beans because there is almost no fat and less starch than some of the others. (Soybeans are generally hard to digest.) This recipe is also excellent with chickpeas and pinto beans. NOTE: Though I generally use oil in all of my cooking I find that butter or ghee (clarified butter) is best for use with spices such as these. The flavors really come alive in a way that cooking with oil cannot match.

1 medium onion, chopped  
2 tbsp. butter ghee  
1 tsp. turmeric  
2 tsp. ground cumin  
3 tsp. ground coriander  
2 cups cooked beans  
1/2 tsp. salt (or to taste)

In a heavy skillet, heat butter over medium heat to melt. Immediately add the onion and saute briefly. Add the spices and stir well so they mix with the butter and brown slightly. When spices are fragrant (be careful not to burn them), add the beans, salt, and a small amount of water to prevent sticking. Cover and simmer several minutes until flavors blend and onions are tender.

Serve with fresh parsley and a squeeze of lemon juice if desired.

Variations are limitless here. I often add chopped carrots with the onions and add a few sliced snowpeas toward the end of the cooking time. Fresh chopped tomatoes are

a great addition. If you like hot food, add a dash or two of cayenne powder before serving.

These beans will make a full meal when served with rice or wheat tortillas, and a fresh green vegetable.

## MEDITERRANEAN CHICKPEA SALAD

(great warm or cold)

*Serves 5 - 7*

This recipe will please anyone who wants an interesting and beautiful bean dish to serve family and friends. Again, a simple grain or wholegrain bread, and a green vegetable such as steamed kale or broccoli is all you need to complete the meal.

1 lb. dry chickpeas  
1 strip of kombu seaweed  
5 - 6 large fresh mint leaves, chopped  
1 bunch parsley, washed and chopped (about 1 cup)  
3 tbsp. fresh chives, chopped  
6 - 7 large fresh basil leaves, chopped  
3 medium large carrots, minced (about 1 1/2 cups)  
2 large ripe tomatoes, seeded, peeled, and chopped  
2/3 cup (18 large) spicy green olives (not canned), chopped  
juice of 1 large lemon (about 1/3 cup)  
1/3 to 1/2 cup extra virgin olive oil  
1 1/2 tbsp. red wine vinegar

2 tbsp. ume vinegar  
freshly ground black pepper and salt to taste

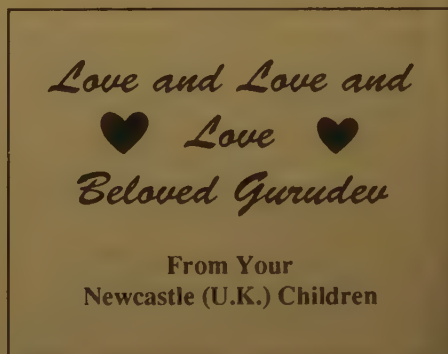
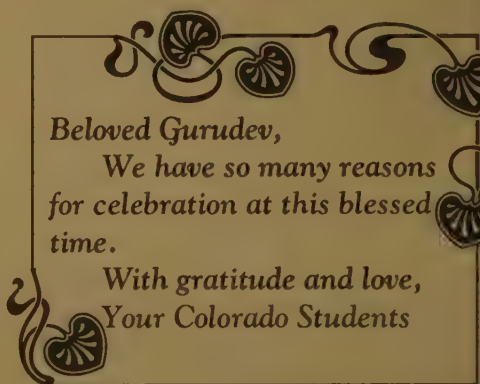
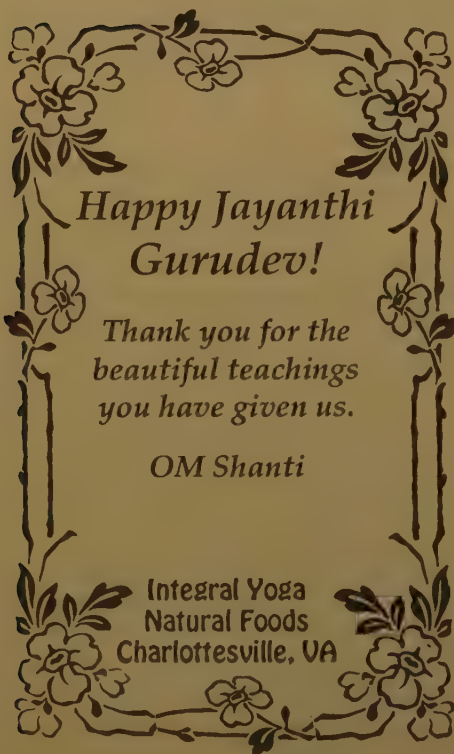
**To cook the chickpeas:** Sort through beans and remove any stones or dirt. Soak the beans for 8 hours overnight if possible. Toss out soaking water and rinse beans well. Place in pressure cooker with a strip of kombu seaweed and water to cover by one inch and cook under full pressure for 45 minutes. Reduce pressure and check to see if beans are done. Beans should be completely tender but still retain their shape. If beans are fully cooked, add 1 tsp. salt and simmer for several minutes more. Drain and set aside. If no pressure cooker is available, you can add 4 cups water to the soaked beans

and simmer for 2-3 hours. Do not add salt until the beans are tender.

Clean and chop the vegetables and herbs and add to the warm beans. Add the dressing ingredients as well and mix gently but thoroughly. Add the black pepper and check for salt. Because the beans were salted and the olives are quite salty you may not need more.

Let salad chill until cool, but not icy cold, for best flavor. Serve over lettuce or spinach leaves and garnish with fresh mint or basil leaf.

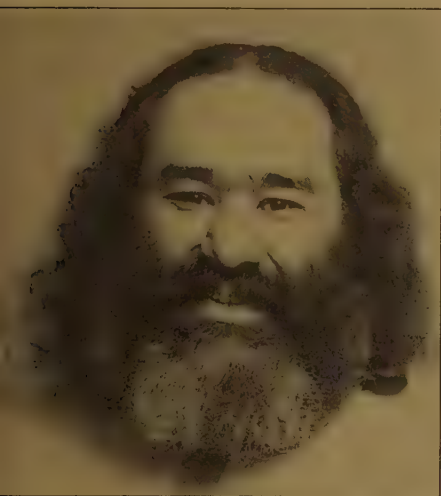
In cooler weather, you can substitute dried herbs for the fresh and leave out the tomatoes. Instead of chilling it, just serve it warm.



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# *Integral Yoga Highlights*

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## **Reverend Jaganath Carrera**

Reverend Jaganath was invited to be one of the featured speakers during the conference "Gaia: Implications for Our Personal and Communal Consciousness." The conference, held at the Julie Penrose Center, Colorado Springs, Colorado, 20-24 September, was co-sponsored by the Penrose Center and the Integral Yoga Teaching Center of Colorado Springs, directed by Rev. Padma Wick.

The program focused on the views of various faiths and science on the Gaia hypothesis, a view of the earth as a single, organized entity, consisting of various systems, much the same way our bodies are single systems composed of many cells. This view implies clear responsibilities of stewardship in caring for our mother planet.

Featured speakers included: Sr. Paula

Gonzalez, biologist and Sister of Charity; our good friends Rabbi Zalman Schachter and Father Thomas Keating, both members of the LOTUS Advisory Council; Father David Denny, Atma Hansen, a devotee of Sri Gurudev and physicist; Sr. Jose Hobday, a Franciscan nun and Native American; Nelson Foster, a lay Zen roshi; Qahira Qalbi, a senior disciple of Pir Vilayat Khan, and Rev. Jaganath.

This well-organized program offered not only insights into specific environmental issues and ways of relating to nature and concern for the earth, but also gave insight into the essential unity of all paths. There were many opportunities for those in attendance to meet informally with the participants and also for the participants to meet with each other.

As the days passed, a growing sense of family became evident as there was more and more talk of coming together again next year.

The final talk was given by Rev. Jaganath on Sunday morning. He spoke about the importance of each person remaining balanced and centered in the midst of service and how to achieve this balance through the attitude of selfless service. By setting ourselves right we take the first and most important step in setting right the world.

The program ended with a beautiful ecumenical service, worshipping the Light as the common essence of all faiths. Also on the altar were symbols of the elements of earth, water, fire, and air.

# UPCOMING EVENTS WITH SRI GURUDEV

## DECEMBER

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22 - 25	Yogaville, VA	Jayanthi and Christmas celebrations
29 - 31	Yogaville, VA	New Year Retreat

## JANUARY 1990

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18 - 24	St. Thomas	U.S. Virgin Islands Yoga Vacation Week
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## FEBRUARY

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11	Washington, D.C.	Heart to Heart Festival
12 - 13	San Antonio, TX	Public Talk
15	San Diego, CA	University Talk
16	San Diego, CA	Public Talk
17 - 18	Murrietta Hot Sp., CA	Unity in Yoga Conference
19	Los Angeles, CA	Benefit Dinner
20	Los Angeles, CA	Public Talk
21	San Francisco, CA	Benefit Dinner
22	San Francisco, CA	Public Talk
24	New York, NY	Public Talk
25	New York, NY	Benefit Luncheon

## APRIL

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6 - 26	SOUTH AMERICAN TOUR	
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## MAY

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18 - 20	Montreal, CANADA	Spiritual Sciences Fellowship
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**Please note:** Sri Gurudev's very busy schedule is subject to changes and additions. Please contact the Integral Yoga Institute nearest you or Satchidananda Ashram-Yogaville for updated information.

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# DAY BY DAY WITH SRI GURUDEV

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## England

Sri Gurudev was invited to address a gathering at the London Kendra of the Bharatiya Vidya Bhavan on the occasion of Lord Krishna Janmashtami.

This was an occasion that Sri Gurudev was especially happy to take part in because it was also the 60th birthday of Sri Mathoor Krishnamurthy, the U.K. Bhavan Director. Sri Krishnamurthy was so overjoyed that Sri Gurudev could be present. He said that it was his good fortune that Sri Gurudev was in London at this time and could bless all those gathered—and also him and his family—for the important 60th birthday.

Also while in London, long time devotee Sivaguru Pillai arranged a talk for Sri Gurudev at the Murugan Temple, a beautiful temple replete with the deity of Lord Muruga and all the main Hindu Gods as well, so that all Hindus feel welcome.

We would especially like to thank beloved Sivaguru and his dear wife Gnanam for all that they did to host and take care of Sri Gurudev during his stay in London.

From London, Sri Gurudev traveled by train and then by ferry to the Isle of Wight. This is a lovely island where many of the British go for holiday as it is so near to the mainland.

A longtime friend and student, Mrs. Thelma Shanthi Heitmeyer, invited Sri Gurudev to visit the island and to give a public talk. Shanthi had known Sri Gurudev from the 1950s when he had spent time in Hong Kong. At that time, Shanti's husband was a successful businessman and she was a well-know Yoga teacher.

Now, many years later, Shanthi has



*The Isle of Wight. Sri Gurudev with Thelma Heitmeyer and Sylvia Poulter.*

moved back to England and to the Isle of Wight, near where her daughter Sylvia lives.

It was Shanthi and Sylvia's great dream to have Sri Gurudev come to the Isle of Wight, and at last it was to be fulfilled.

They arranged lovely accommodations in a hotel that was once the home of Alfred Lord Tennyson, and Sri Gurudev gave a talk at the town center. Sri Gurudev also enjoyed a tour of the island and a visit from Mitra Neuman and his family.

## Spain: Talks of Global Magnitude

At the invitation of Mrs. Nalani Chelaram, daughter of Mr. George Harilela, Sri Gurudev flew to Malaga, Spain, after Zinal. Very good friends of Nalini and her husband Shankar, Dennis and Joan Jones (whom Sri Gurudev had met at Lavina Harilela's wedding in Hong Kong) hosted Sri Gurudev in their home near Marbella, a beautiful area on the coast of the Mediterranean. The Chelarams and Jones' made sure that Sri Gurudev had a relaxing and comfortable stay.

Mr. and Mrs. Jones, originally from England, opened their large home and large hearts to Sri Gurudev and all who wished to come and see him. They specially flew in a wonderful Indian couple, Darshan and Shanthi, from London, to take care of Sri Gurudev's meals.

We are extremely grateful to the Jones' for all their generosity and hospitality. Recently, their lovely daughter Johanna was married, and Sri Gurudev also enjoyed spending time with Johanna and husband David.

Longtime devotees Maria-Elena and Mario Berenbau also came to see Sri Gurudev when he arrived. They have a beautiful home and organized an evening of music and dance at their home. Maya and Guillermo Silva, who live in Malaga and come to Zinal each year, came to see Sri Gurudev. Maya teaches Indian dance and she spent a number years in Madras studying Odissi and Bharata Natyam dance forms. She and her students performed for Sri Gurudev at the Berenbau home. The students all received Sanskrit names from Gurudev. Guillermo, a renowned artist, played a teeny harmonica that evening. Elena, one of the Berenbau daughters, sang beautiful operatic arias. Then, Sri Gurudev answered questions; the responses were translated into Spanish by Maya.

The thought crossed my mind that in the span of only four weeks, Gurudev's talks had been of literally "global magnitude." His wisdom had been translated into French, German, Finnish, Italian and Spanish – and, additionally, in London he gave a talk in Tamil!

The following day Shanky and Nalani drove Sri Gurudev to Gibraltar for his first visit there. At his public lecture that evening, Sri Gurudev said, "We all know about Gibraltar. Whenever we talk about qualities of steadiness, strength, dependability, we think of the Rock [of Gibraltar]. So I am glad to have the opportunity to come to the Rock and to meet you all."



*In Spain, Sri Gurudev with Maya and her dancers.*

Gibraltar is only about three miles long, but a lot is packed into a small space. The country is built alongside the Rock and the Rock itself is preserved. A cable car takes visitors up to see the natural caves and the monkeys who live on the Rock.

Nalani also arranged for an interview with Sri Gurudev on Gibraltar radio and television. By the end of his first interview, more requests came in to interview him again and more in-depth.

Sid Oliveri interviewed Sri Gurudev on the radio program "Two's Company." This show involves the interviewer and guest in a one-hour discussion which ties in musical associated with the guests being interviewed. During Gurudev's interview, a selection from Woodstock was played since he had opened the Festival. Carole King's "You've Got a Friend" was also chosen, and led into Sri Gurudev speaking about her association with him over the past 20 years. The interview ended with Indian chanting from the sound track of the film "Gandhi."

That evening, Sri Gurudev gave an informal satsang at the Chellaram home, where many people had the opportunity to

ask more in-depth questions and the satsang went on for two and a half hours and was followed by a delicious Indian dinner.

Our deepest gratitude to Dennis and Lakshmi Jones, David and Suguna Steinberg and Shanky and Nalani Chellaram for their most gracious and generous hospitality and loving kindness in bringing Sri Gurudev to Spain and Gibraltar. God bless them always.

## **Zinal: Retirements and Good Wishes**

After more than two decades as President of the European Union of Yoga Federations and fifteen years organizing the Annual Zinal Conference, Mr. Gerard Blitz announced his retirement. During a beautiful ceremony held in his honor, a puja was performed by Sri Satchidananda Yoga and prayers were said by all the Conference participants for the health and well-being of Mr. Blitz, and the success of Mr. Raoul Lenz in his new position as President. Sri Gurudev requested to be with the Zinal Conference in thought and prayer in future years.

That evening, Gurudev was thanked and honored for his fourteen years of service to the Zinal Conference and presented with a beautiful gold Swiss watch.

All the members of Integral Yoga International join Sri Gurudev in prayers for Mr. Blitz's good health and for the continued success and fruitfulness of the European Union and Zinal program.

## **Italy**

Sri Gurudev was invited to be the chief guest at the Italian Yoga Federation's Annual Conference.

The Federation chose the beautiful and sanctified setting of Assisi—the land of St. Francis and St. Clare.

More than 250 Yoga teachers gathered for a four-day program of lectures, classes and workshops. Sri Gurudev addressed the Conference theme "Yoga & Spirituality"

and Swami Nischalananda gave talks and workshops on various aspects of Integral Yoga.

During his stay in Assisi, Gurudev was invited to visit the Ananda Community, a branch of Sri Kriyananda's California village of Yogis. Sri Gurudev was invited for a lovely meal and to share in chants and satsang with the members. The Ananda group sponsors retreats, workshops and has produced lovely chants and songs of St. Francis.

In between breaks in the conference schedule, Sri Gurudev enjoyed leisurely walks through the streets of Assisi, visiting the Basilica of St. Francis (where St. Francis' mortal remains are entombed and enshrined) and reminiscing about his last visit to Assisi fifteen years before.

Gurudev posed for a photo in front of the Hotel Subasio, where he had stayed during that first visit which had been arranged by Amma Kidd. Gurudev also spoke about his visit to La Verna. Though Gurudev did not know it at the time, La Verna was the place where St. Francis had received the stigmata. Sri Gurudev had experienced a pulsating, stabbing sensation in his hands



*In Gibraltar, Sri Gurudev had a warm meeting with Bishop Devlin.*

and feet while meditating in the place where St. Francis received the stigmata.

During this second visit in April 1989, another "visitation" seemed to occur. Just before Sri Gurudev left Assisi, he expressed a desire to visit the Basilica of St. Clare, where her body is enshrined. We drove to the Basilica and walked to the gates only to find that the Basilica was closed for two hours. Though we tried to explain to the gate-keeper that we were foreigners and had to drive to Rome and were unable to wait two hours due to the heavy build-up of traffic, he flatly refused. A man standing nearby and seeing our plight stepped up to the gate and began to speak in Italian to the gate-keeper. Some of us thought he was telling the gate-keeper that to let us in, to the exclusion of others standing there and wanting to enter, would not be fair. Soon the head priest appeared, and the Italian man continued to talk to him. After a few minutes, the priest opened the gate to usher Sri Gurudev and his party into the Basilica.

Gurudev asked Noha, an Italian devotee and our driver, why the priest changed his mind. Noha explained that the Italian man had said that Gurudev should be let in to the Basilica because he was a holy man and had come a long way. That it would be a sin to not let him in. Gurudev turned around to thank the Italian man and to ask

him to come into the Basilica with our party. But—the man was no where to be found. Hearing this story, some of the Catholic sisters said, "That has to have been St. Francis himself. Who else would have the means to open the gates of the Basilica but Francis!"

While in Rome, Sri Gurudev was invited to the Vatican and met with Francis Cardinal Arinze, who oversees the Pontifical Council for Interreligious Dialogue. Sri Gurudev and Cardinal Arinze have met several times before, and the Cardinal continues to show great interest in Gurudev's ecumenical work.

Our gratitude and thanks to Rosanna Silva-Rizzi, the Conference organizer and Sri Gurudev's host in Italy; to Antonio and Barbara Nuzzo for so graciously accommodating Gurudev; Noha for helping host Sri Gurudev and to all who lovingly offered their services.

*-Swami Premananda*

## Newcastle, U.K.: No Disappointment

It was Friday, the 18th of August, and today we would see our beloved Gurudev. We were to meet him at Newcastle Airport at 1:30 p.m. and were eagerly looking forward to seeing him and Swami Premananda. It was a year since we had seen them, on



*An ecumenical service in Dordogne, France. Swami Yogananda and Swami Nischalananda stand next to Sri Gurudev.*

Gurudev's last visit to Newcastle. There were just a few last arrangements to finalize at the University in readiness for Sri Gurudev's talk the next day.

At 8:30 a.m., the telephone rang; it was Premanandaji: "I'm afraid the news is not good. Sri Gurudev's flight has been cancelled! British Airways is having a twenty-four hour strike. We could come by train, but it's quite a journey." We agreed it would be better to take the flight the next day. I put the telephone down and immediately I could hear Sri Gurudev say, "No appointment, no disappointment." Well, we thought, that's the way it has to be.

Sri Gurudev was to have visited our home that evening, and we had devotees, students and friends arriving for the evening, some from different parts of the country. We rang some of them to let them know that Sri Gurudev would not be here, but most of them wanted to come anyway. (Friday evening is our usual Meditation Group meeting anyway, but some of the excitement had gone knowing that Sri Gurudev would not be there.)

About twenty-five people arrived in the evening, including some lovely friends from Scotland. We started the evening with Kir-tan, followed by a period of meditation and later listened to Sri Gurudev on tape. Afterward, we had some beautiful food which had been given by the guests. We all felt strongly that Sri Gurudev had been with us.

Saturday began with Hatha Yoga in the morning at the University which was to be followed after lunch with a slide show of Yogaville and the LOTUS by Swami Premananda, followed by some Kirtan with Phil while everyone waited for Sri Gurudev to arrive for the talk. When lunchtime arrived, Moorthi left to meet Sri Gurudev at the airport. In a little while he returned, looking rather worried, "You won't believe it; Sri Gurudev's flight has been cancelled again!" Well, we were all aghast; what would we do now? We would have to arrange an afternoon program rather quickly; we had all

these people waiting eagerly for the after-lunch session.

Moorthi and I went to telephone the airport to see if we could get further details of when flights would resume, but they could not tell us anything. Just then, the porter came to say there was a telephone call for us. It was Muriel (Satya) at whose house Sri Gurudev would stay. (She had waited at the house to greet Sri Gurudev and luckily, Premanandaji had been able to contact her to say that she and Sri Gurudev would take the train and would arrive in Newcastle at approximately 6:16 p.m.) What a relief! We were beginning to wonder if we would see our beloved Sri Gurudev, but at the same time we were concerned for them that it would be such a long and tiring day of travel.

We telephoned Lakshmi (who was working hard at her restaurant arranging everything for Sri Gurudev's visit in the evening for a meal). She agreed to come to the University in the afternoon to lead a class. Manjula conducted a deep relaxation, and Phil lead a kirtan. Everyone attending the program was offered their money back or a free copy of the lecture if they could not stay late to see Sri Gurudev. Most of them were able to stay.

Moorthi, Jaya Rama and I arrived at the railway station at 6 p.m.; and, at 6:17, Sri Gurudev stepped off the train. He looked wonderful, and our hearts were just filled with love. "How are you?" we asked; "You've had such a long day" (Sri Gurudev and Premanandaji had left at 9:30 a.m. in the morning and had been waiting around for the flight and then traveling until this time) "I'm fine," answered Sri Gurudev, smiling. "Even if I came for only two hours and even if the program had been cancelled, I would still have come to see all the lovely faces here." We were so overcome to think that he would take the trouble to do that for us; we are truly blessed.

Sri Gurudev gave a beautiful talk as he always does, and won the hearts of many more people. We had managed to extend our

time at the University, and it was almost 8 p.m. when we left to go straight to the restaurant where Lakshmi, Jim, her husband, and more friends were waiting. We had a very nice meal, which was brought by some Indian friends who have a restaurant nearby. They came and were introduced to Sri Gurudev, and some of them even came to attend the lecture the next day. By the time we left Sri Gurudev at Satya's house, it was almost 10:30 p.m. What a long day he had had.

With the change of plans, Sri Gurudev agreed to come to visit our home on Sunday morning. But after such a tiring journey, Premanandaji gently suggested it might be better to allow Sri Gurudev to rest for the day. Moorthi and I knew she was right. We, too, wanted him to have some rest; but something in us still yearned to be with him. We tried not to feel disappointed, remembering the teachings appointments and dis-appointments. Moorthi and I thought, "Well, it's not to be; we should not make appointments." However, later when discussing the revised schedule for the day, Sri Gurudev said, "No one in Newcastle will be disappointed!" And he said he would come in the evening after the Sunday afternoon lecture.

Again, on Sunday, the lecture was beautiful. On both days Sri Gurudev talked a lot about attachment and made us all realize just how many attachments we have in our lives. On Sunday evening, he finally arrived at our home, Shanthi Kutir; and I can't put into words the honor it was for Moorthi and myself to receive Sri Gurudev in our home. We were so grateful and felt so wonderfully blessed; it was all just like a beautiful dream. Again, many devotees and friends arrived and Sri Gurudev was so loving and patient, allowing photograph after photograph to be taken, and signing book after book. We really were a bit selfish, all of us, but we love him so. The visit was so short, but oh! so sweet.

Monday morning, Sri Gurudev and Premanandaji left Newcastle on the 11:25

a.m. flight. (We were all hoping that *that* flight would be cancelled so we could keep him here, but it left right on time.)

Gurudev left behind so much love and happiness (even though there were tears at the parting) and I'm sure it will last until he comes back again. The warmth and love and friendship that developed between all of us that weekend was really incredible. Sri Gurudev's family in the North East is growing stronger all the time, and we surely hope that we may play a small part in extending that love and warmth to all whom we meet in our daily lives.

May we all grow each day towards that one Absolute Light with the love and guidance of Sri Gurudev and be good examples of his teachings.

-Vimala and Moorthi

## England: A Postscript

After seeing Gurudev off at the airport, Vimala saw me onto the train and waved me off with love and kisses. At first, I thought I was going to weep and sob as the train pulled out. I endeavored to control myself, as the woman opposite looked rather severe and frosty and I didn't want to embarrass her. I looked across to the other side of the carriage, and a young child who was drawing a picture looked up and beamed from ear to ear. The smile was like electricity, transforming my emotions and making me feel peaceful. A voice inside seemed to say "Remember, you are given God's love and strength in every smile you see—and *even more* if it is from a child." I closed my eyes and experienced tremendous inner warmth and then had the urge to let this abundance be shared with the woman opposite. I held her in my thoughts. When I opened my eyes, she had removed her spectacles and was rubbing her own eyes. I wondered if she was sleepy or rubbing away a tear. Our eyes met and we smiled.

Later when I got off to change trains, she looked at me and smiled and whispered, "Goodbye."

I am thankful for this experience to strengthen my faith when it was getting dimmer. Gurudev says, "the proof of the pudding is in the eating." I loved every minute of being with him; but *now* I know he helps us, too, to receive and transmit love, if we allow it to happen.

*-Shanti (Margaret) Townroe  
Norwich, Norfolk, England*

## **Charlottesville: A Generous, Broad Heart**

On 4 October, Sri Gurudev gave a talk, sponsored by the Charlottesville Peace Center and the University of Virginia's Gandhi Peace Center, at the University of Virginia Law School. The theme, of course, was world peace.

Sri Gurudev said that every time he thinks of peace, he is reminded of two little phrases from the Bhagavad Gita: Arjuna asking Sri Krishna to tell him how to find happiness, and Sri Krishna asking Arjuna how he could be happy without peace. Krishna tells Arjuna that he can find peace through dedication and renunciation; by giving up, one can get unending peace.

Gurudev remarked that he himself had once gone to the Himalayas in search of peace, just as many people search for it by going into caves and convents. "Do they get it?" he asked. His answer was, "No; because it's not changing places or giving up the material world that brings peace. Rather, it's giving up the sense of possession, of attachment. Giving up the "I," "me," "mine." Gurudev said that peace has to begin with the individual before there can be peace in the world. Furthermore, he said that nations can live together harmoniously only when the hearts—and not the heads—meet, when we share feelings, love, and compassion. That is what we call religion, and all spiritual teachings are based on that principle. When you develop and use the heart, there is universal love. The whole world is your place; everyone is your family member. That

means having a loving, generous, broad heart.

Gurudev declared that if we really want world peace, we should all get enlightened. He said that there is no shortcut, no other way. But he also remarked that there can never be peace in the whole world, because we all function on different levels of spiritual perception. We are here to get shaped in the world factory; so, there are beginners on one end and more evolved, enlightened beings on the other end. But, let us not think in terms of inferior and superior. Let everyone grow gradually in his/her own way. Gurudev urged us to accept people for what they are, for it is through that understanding that we find peace. The differences are there, will be there, and must be there. We need to see the unity within the multiplicity.

Emphasizing the principle of unity in diversity, Sri Gurudev asked the audience if they would like everyone in the auditorium to look exactly alike. He said that he had the capacity to make everyone look like one another and playfully offered to do this, explaining at the same time that no one would recognize who was her husband, his wife, etc., and life would be chaotic. Fortunately, no one in the audience took up the challenge.

Finally, Sri Gurudev ended by urging us to live only to serve others, to give up selfishness, to consider ourselves public property, to accept the responsibility to think not in terms of our individuality, but rather in terms of the world. The result? "Immediately, you will find peace."

*-Kumari Margid*





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name-form universe to the  
essence behind  
is a guru."*

*-Sri Gurudev*

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*-Sri Gurudev*

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onto things and clinging onto  
things."*

*-Sri Gurudev*



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*"An enlightened being sees things in a different light."*

*-Sri Gurudev*

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*"There is essence as one but nonsense as many."*

*-Sri Gurudev*

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*"Things differ only in those names and forms, but not in essence. When we understand this, then we really make life beautiful."*

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**Integral Yoga** is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

**Raja Yoga** The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of samadhi or super-consciousness.

**Japa Yoga** The concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

**Hatha Yoga** Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas), to purify and strengthen the body and mind.

**Karma Yoga** The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

**Bhakti Yoga** The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

*Swami Satishchandra*  
Sri